

officers and teachers has sown seed in the young heart which has blossomed and yielded fruit in them, being brought into the church and become efficient workers.

The Young People's Society of the Brethren church have taken upon themselves the task of painting the Ashland College building, thus beautifying and preserving the only Brethren institution, which I am glad to say, we are as a church every day growing more and more proud—building and school, thereby answering the call of the church, "Send forth laborers into his harvest." And I want to very quietly and humbly say here, the church owes a debt of gratitude to our worthy president of Ashland College, J. Allen Miller for his self-sacrificing efforts, together with the faculty and board of trustees in establishing and reorganizing the only and much needed school of the Brethren church. These several auxiliaries of the church when we recall to mind again the work they have done and are doing today, I know you will not say I am putting it too strong when I say these auxiliaries have a mission peculiarly adapted to each—which the church proper *could not, and does not do*. What has the S. S. C. E. done for Ashland College? You S. S. C. E. workers know better than I can describe. What are they doing for the school today? Beside providing for the support of the Theological chair, various societies are furnishing rooms in the Boarding Hall. I need to mention only the usefulness of the S. S. C. E. to the local church in the way of repainting and repapering the house of God. These and many other ways as the mind and heart and hand of woman can devise, has this important auxiliary done a work that the church had not dreamed of.

The first and second step aforesaid touched upon,—the church's recognition of its auxiliaries, and that these auxiliaries have a mission to perform, there naturally follows as a third step that deserves special emphasis,—co-operation and concentration of forces. What a pity it is to note how slow the church learns the lesson that her sphere of usefulness is crippled by the want of hearty co operation of the several departments of the church. On the field of battle how often the defeat of the army is credited to the lack of co operation of forces under the various sub-commands. Waterloo was lost to Napoleon and the French from the want of co-operation at the right time and proper manner. That army is strong and successful in proportion to her co-operativeness. That church is strong and doing a great work for Christ that has learned the lesson of co operation. There ought to be a hearty co-operation between pastor and Sunday-school superintendent; pastor and president of Young People's Society; pastor and president of S. S. C. E., and all along the lines. Let them have it understood once and for all time, that they with the various departments have but one distinctive aim—the salvation of souls, the upbuilding of Christ's kingdom, the growth and development of the Christ

life in the believer. To illustrate and emphasize the point I desire to bring home, what influence may the pastor exert over the Sunday-school and not usurp power from the school and draw too heavily on his pastoral work.

First, he can do much to more fully equip the teacher. Says a noted divine in speaking of the teacher, "Heaven alone knows what amount of heresy, what unsound ethics, what subversive economics, what inane nonsense is now being dispensed to the children of the church."

Further he adds, "It would not be extravagant to say not one tenth of our present force of instructors know how to teach." Piety is never a qualification for pedagogy. Many a good deacon and consecrated elder, many a simpering maiden and lachrymose spinster could give the kingdom a tremendous boost by resigning their classes and allowing the school to go forward (as it would do) without them. Let there be felt, when a pastor is called to the oversight of a church that he is not only pastor of the church proper, but pastor of the Sunday-school and every interest of the church with all the departments. Not as dictator or Pope or even chronic fault finding, but that each department has his sympathy and his prayers, that he is their warmest friend, helper and promoter of every interest. Then I believe the church proper as well as the several departments will feel the impulse, the life-beat and an enlarging of her borders of usefulness and deeper, spiritual power.

Now co-operative, let there be concentration of effort. One thing at a time and completed is a very good motto for the school-room. It will prove equally as valuable in the church. A fortification is to be demolished by an army. Plans are drawn up. Guns both great and small are brought to bear upon the one point. Fire after fire with no evidence at first of the stronghold giving way. But a continued pressure is brought to bear by every gun and the wall lies demolished. We as a church have, in a measure, learned this lesson of concentration of effort. Ashland College debt is wiped out. Home mission work is in a measure now provided for, and we are ready to lay the ground-work and take the first step in the foreign field. Then I believe each auxiliary of the church ought to have some distinctive, definite work to do that belongs peculiarly to that department. A young man without a distinct aim in life is at sea and at the mercy of every wind that blows and many a shark that prowls the sea. Some definite work in view will keep the various members busy and nothing so embitters Satan as busy hands and hearts of Christians. Have we bridged the chasm between the church and its auxiliaries? This will be answered by carrying out the steps named and then if the results hoped for have not been attained, the earnest, prayerful performance of these will open up the way to supply the deficiency and make us as a church yet more useful. May

our heavenly Father so guide and direct the leaders of the church and her auxiliaries, we so yield to his will, so trust him for wisdom, so to have one aim and purpose in the world—the glory and triumph of his church, that we may have at all times the divine smiles and approval of our Lord and Savior Jesus Christ, the teacher of all teachers. Amen.

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THE BUDDHIST CIRCULAR

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A new and wonderful thing has happened in the religious world. The superintendents or bishops of six Buddhist sects in Japan have united in a joint circular "to all the ecclesiastics of the world," particularly to all Christian sects, setting forth the cause and remedy of the Chinese troubles. After giving Christian missions and missionaries in China unstinted praise, they proceed to lay at their door the responsibility for the recent outbreak. They charge the missionaries with having departed from the tenets of their religion, particularly the fundamental doctrine of universal love, and to have meddled with the civil administration, the politics of China, in such manner as to exasperate the people.

In proposing a remedy, they advise the missionaries to return to the principle of love, the only legitimate sphere of religion. They also urge the necessity of dissolving the intimate connection which has seemed to exist between the missionaries and their respective home governments. For example, when in the past, missionaries have suffered in person or in property, they have induced their home governments to press the Chinese government for damages, and for the punishment of their persecutors, just as they are doing in respect to the Boxer troubles. This policy the Buddhist bishops strongly deprecate. Listen to this extract from their circular: "Nor should they be allowed to claim compensation for damages incurred, as they (the missionaries) have hitherto done, for nothing can be more incompatible with the true principles of religion."

Think of Buddhists teaching Christians this fundamental Christian doctrine. Listen further: "When sometime ago a Japanese Buddhist temple at Amoy was burnt by the Chinese, we Buddhists being desirous to persuade the home government to refrain from pressing the Chinese authorities on this particular account, have renounced all claims for damages, and this we did simply with a view to the discretion which we ought to exercise in the interests of religion."

When have we heard any of our big missionary boards talking that way? It has come to a pretty pass when the heathen take us to task for greediness, vengefulness, readiness to shed blood for Christ's sake. One has only to read this circular letter of the Buddhist bishops to see how far modern Christianity has in some important particulars separated from Christ, and perverted his doctrine.